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WOODSTOCK LETTERS.

VOL. VII, No. 2.

GEORGETOWN COLLEGE,

Its early history, with a biographical sketch of its founder, and extracts from his correspondence.

(*Continued.*)

"Mr. Carroll," says Col. Campbell,* "had been zealously occupied in the duties of a missionary priest about a year and a half, when an appeal to his patriotism by that congress which afterwards declared our independence caused him to leave the field of his pious labors for some months and take a part in the great drama of the American revolution, in which he was able to display the purest love of country, while performing the office of a minister of peace." This "great drama" had already opened, and conflicts had occurred in various places between the British troops and the hastily organized forces of the Americans; there was, moreover, every possibility, considering the unyielding temper of the British ministry and the ever lessening prospect of arriving at any accommodation with the mother country, that the colonies would have to unite in referring their grievances to the arbitrament of war. After the failure of Dr. Franklin's attempts at conciliation in his conference

* Life and Times of Archbishop Carroll.

with the ministry in London, in 1774, a final severance from the British empire was the issue clearly foreseen by many of the leading minds among the Americans. Chas. Carroll was conspicuously of the number, and doubtless his reverend friend and connection shared his sentiments; but the people at large were hardly yet prepared for an issue so grave, and still hoped that a better understanding might be had with Great Britain, and thus a protracted war be averted. It might have been avoided could Canada have been prevailed on to present a common front with the colonies. However, the Continental Congress then sitting at Philadelphia, deemed it a duty to prepare for all contingencies whether of peace or of war. If the Canadians could not be induced to unite with the Americans, they were to be urged to neutrality at least, and thus the northern border be secured from invasion. The Canadians had indeed some time before manifested friendly feelings for the Americans, but it began to be noticed that after the death of the brave Montgomery at the storming of Quebec, Dec. 31st, 1775, their ardor cooled. A further estrangement was occasioned by the ill-usage the *habitans* and sometimes their priests received from the American troops which still held positions within Canadian territory.

The Commissioners to treat with the Canadians, Dr. Ben. Franklin, Samuel Chase of Maryland, and Charles Carroll of Carrollton, were appointed Feb. 15th, 1776, and Congress added a special resolution requesting Mr. Carroll to prevail on the Reverend John Carroll to accompany the committee: "it being supposed," says Sparks, "that from his religious sentiments, character and knowledge of the French language, his presence and counsels might be useful in promoting the objects of the mission with the Canadians." Rev. Mr. Carroll acceded to the request, says Mr. Brent, "with the view so far as he was to have an agency, to induce the inhabitants of that country who professed the same religion as himself, to remain neutral, and to refrain from taking up arms on the side of Great Britain: further

than this he deemed it incompatible with his character as a minister of religion to interfere." The Commissioners received their instructions on the 20th of March, and soon after, joined by Rev. Mr. Carroll, set out on their long and arduous journey. They left New York on the 2d of April by vessel up the Hudson, and on the 29th reached Montreal where they were received with great distinction by General Arnold, then in command at that post. From this point, Rev. Mr. Carroll wrote to his mother on the 30th of April (dated 1st of May). From a reference in this letter, he must have written to her previously, after the passage over lake George to Ticonderoga, which according to the Journal kept by Charles Carroll, was on the 22d of April. This letter however was probably not preserved. In the one from Montreal he gives an account of the flattering attentions the party received from the military and the citizens, describes the incidents of the journey thither, makes chatty reference to persons and things that came under his observation in the course of it, and adds some notice of the hospitable reception they met with from General Schuyler at Albany and on his fine estate at Saratoga whither the General conducted them.

Dr. Franklin, now seventy years of age and in feeble health, had suffered so much from his journey that he was unable to attend to any active business, but the other Commissioners employed themselves assiduously in the duties of their trust, and kept Congress duly informed of all that was worthy of note; among other things, giving details of the condition of the American troops in Canada, a condition so desperate that unless help came, no resource was left but evacuation of the country, which indeed followed before the end of May. While they were thus engaged, Rev. Mr. Carroll employed himself in visiting the clergy and conferring with individuals among them. He set before them the American case and its claims to the sympathy of the Canadian people, but was met by the objection that the

Canadians themselves had no complaint to make of the British government which had fulfilled all the obligations of the treaty by which Canada had been acquired, and had even protected the ancient laws and customs of the country: that as to the assurances of religious equality held out to them if they would unite their fortunes with those of the Americans, the Canadians had nothing more to ask for than they received already from the British government, which left them in full possession of their ecclesiastical property, and guaranteed to them entire liberty of worship. They alleged on the other hand, that in some of the American colonies severe laws against Catholics and especially against priests still subsisted, and that Catholic missionaries among the Indians were rudely and cruelly treated. Rev. Mr. Carroll's explanation that these harsh measures were the result in great part of the laws of the royal government did not entirely satisfy the Canadian representatives; for they thought they saw no disposition on the part of the colonists themselves to ameliorate the effect of these laws. On the contrary, the intolerant temper of the Americans was conspicuously manifested on the occasion of the passage of the "Quebec Act" by the British Parliament in 1773, the very act which secured the Canadians in the religious rights they now enjoyed: this measure was met in the colonies—though the legislation was one that no way concerned themselves—with a storm of anti-Catholic demonstrations; while the Continental Congress of 1774 in an address to the people of Great Brittain, adopted on the 21st of October (only eighteen months before the visit of the Committee to Canada), stigmatized the concession in the most violent terms that bigotry could suggest. Finally, the clergy thought that allegiance was due to protection, a principle well established. Wherefore, they could not teach neutrality to their people in the impending struggle, regarding neutrality as inconsistent with the allegiance due to such ample protection as Great Britain had shown the Catholics of Canada.

Thus Rev. Mr. Carroll's mission was, through no fault of his, barren of result, and he prepared to return to Philadelphia with Dr. Franklin, whose health continued precarious. They set out on the 11th of May, and reached their destination on the 31st. Dr. Franklin writing back to his fellow Commissioners from New York, on the 27th, gratefully remarked that he "should hardly have got along so far but for Mr. Carroll's friendly assistance and tender care." The other two Commissioners remained to complete their business, and did not reach Philadelphia until the 20th of June, two weeks before the Declaration of Independence. During the few days he spent in Philadelphia, Mr. Carroll enjoyed at St. Joseph's Church the society of his former brethren, Ferdinand Farmer and Robert Molyneux.* On the 2d of June, he wrote to Charles the father of Chas. Carroll of Carrollton residing at Elkridge, Md., informing him that his son was safe and well and would return very shortly, if not detained by an express which "Mr. Hancock" informed the writer had been sent to delay the return of the two Commissioners: that he himself expected to call at Elkridge on his way home the following week,† etc. Father Carroll therefore returning to his humble field of labors ‡ in Maryland awaited the progress of events, ready to serve his country as well as his Church in any capacity in which he could be useful.

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* Ferdinand Farmer (originally Steenmyer) a native of Suabia, was born 1720, entered the Society at Landsperge, 1743: came to Maryland, 1752: was professed, 1761: died at Philadelphia in the odor of sanctity, August 17, 1786. Robert Molyneux, born in Lancashire, England, 1783: entered the Society, 1757: was promoted to the priesthood and came to Maryland in 1771; was one of the first to join the Society at its re-establishment here in 1806, and became its first Superior: meanwhile, was President of Georgetown College, 1793 to 1796: was made President again, Oct. 1st, 1806, died in office, Dec. 8th, 1808, and was buried at the College.

† The original of his letter is in the possession of the Maryland Historical Society, and was published in connection with the Journal of Chas. Carroll of Carrollton.

‡ The little missal from which Father Carroll read Mass, during his missionary career at Rock Creek was presented to Georgetown College by the late Bishop Chanche of Natchez and is preserved in the library.

Extracts from letters written or received by him in the succeeding interval prior to the establishment of Georgetown College will serve moreover to fill up a hiatus that would otherwise for lack of incident intervene in this short sketch of his life. He received, in 1775, a letter from his friend Plowden,* and on account of the interruption caused by the war of the Revolution, no others for three years. The next succeeding one, dated at Paris, Nov. 7th, 1778, was replied to by Mr. Carroll from Rock Creek, Feb. 28th, 1779. In this letter, after referring to the miscarriage of some of their former letters, Mr. Carroll says: "Believe me my dear Charles, there is no person with whom I would choose holding a correspondence rather than yourself, and thus renewing the memory of those happy days I spent with you at Bologna,† and should have spent at Bruges, had not public misfortune damped all sense of private happiness. For the future however, now that we have opened a channel of correspondence, I hope we shall continue it uninterruptedly while we live; and indeed, I entertain some pleasing idea of making our correspondence personal, for a few months at least, sometime or other of my life. I left so many dear friends behind me in Europe, that I am at times determined to return thither for a twelvemonth when peace is restored and when I shall be enabled conveniently to bear the expense of a voyage thither and back again."

Then follows the passage quoted heretofore in reference to Rev. Mr. Lewis and himself and his own field of labor at Rock Creek. The letter continues: "You inquire how congress intended to treat the Catholics in this country.

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* Charles Plowden, born at Salop, England, 1743, entered the novitiate at Watten (St. Omer's) 1759: was ordained at Rome, 1770: after filling various posts of responsibility, was made Provincial of England and Rector of Stonyhurst, 1817: Died June 13th, 1821. His letters of 1775 and 1778 are probably to be found at the Archbishop's residence, Baltimore.

† Father Plowden completed his theological studies in Bologna prior to his ordination in 1770: Fr. Carroll was then already a priest, and this is the only reference that appears anywhere to the fact that he was at Bologna at that time. Fr. Plowden was Minister at Bruges while Fr. Carroll was there in 1773.

To this I must answer you that congress has no authority or jurisdiction relative to the internal government or concerns of the particular states of the Union; these are all settled by the constitutions and laws of the states themselves. I am glad however to inform you that the fullest and largest system of toleration * is adopted in almost all the American states; public protection and encouragement are extended alike to all denominations, and Roman Catholics are members of congress, assemblies, and hold civil and millitary posts as well as others. For the sake of your and many other families, I am heartily glad to see the same policy beginning to be adopted in England and Ireland; and I cannot help thinking that you are indebted to America for this piece of service. I hope it will soon be extended as far with you as with us.

"You are then going, my dear Charles, to make another tour into Italy. How many affecting sights will you have during your travels; I fear more than Gothic waste and plunder, and, what is still more distressing, many aged venerable men, worn out in the service of Religion, doomed to drag out the remainder of their lives in want and poverty! Pray remember me to many by name at Rome and Venice; thank the Abbé Grant and Mr. Stonor for the many facilities I received from them during my stay there. Tell Abbé Grant that my young countryman of the name of Smith whom I accidentally met and introduced to him at Rome, is the same who now a lieutenant colonel, so bravely defended Mud Island fort in Delaware the autumn before last."

The next letter found on record, at least in part, from Rev. Mr. Carroll to his friend, is dated April 27th, 1780. After mentioning that he had received no letters from Europe since Mr. Plowden's own of November, 1778, previously acknowledged, the writer continues: "When we parted, it was your intention to settle in France, but will

* By "toleration" is meant "religious liberty:" but "toleration" was the more familiar word in those days.

you not return to your own country and enjoy that indulgence and relaxation of penal laws which the spirit of toleration has procured for you in England? and to which, as well as to the removal of the obstructions on the Irish trade, our American Revolution has not a little contributed by making it necessary for England to unite all parties at home, and stifle all opposition in Ireland. This is all I shall say on politics at present. Since my last to you, died here universally regretted by his acquaintance, Mr. George Hunter.* He was truly a holy man, full of the spirit of God and the zeal of souls. His death happened during the hot months last summer, which always had a terrible effect upon his health. Your old friend Molyneux, with whom you have passed so many happy hours, is still at Philadelphia: he is anxious to be removed into his province, tho' he is now, as he writes me, in high credit, being teacher of the English language to the Chevlr. de la Luzerne, the French Minister Plenipotentiary there. Your school-fellow Ashton † lives about twenty-five miles from me, and is the most industrious man in Maryland: it is a pity he could not have the management of all the estates belonging to the clergy in this country: they would yield thrice as much as they now do. Mr. Matthews ‡ who succeeds Mr. Hunter at Port Tobacco, promises, I am told, very well: but James

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* George Hunter, born in Northumberland, England, 1713, entered the Society 1730: came to Maryland, 1747: was professed the year after: returned to England, 1755: came back to Maryland, 1759: went again to England, by way of Canada, and came back to Maryland finally in 1769. He died at Port Tobacco, in odor of sanctity, June 16th, 1779. He was the Superior in Maryland prior to Rev. John Lewis.

† John Ashton, born in Ireland, 1742, entered the Society in 1759. He came to Maryland in 1767, and resided for thirty-nine years at Whitemarsh, part of the time with Rev. Mr. Carroll himself. He did not join his brethren at the time of the restoration, but left Whitemarsh, and survived till 1815. It will be seen that the management of the estates was afterwards given to him, and that he was financial agent for building Georgetown College.

‡ Ignatius Matthews, born in Maryland, 1730, entered the Society, 1763, after finishing his theological course. Returned from Europe, 1766, and died at Newtown, May 11, 1790.

Walton,* who has as fine land as any in America, is said to make a bad hand at farming. This you, who know him, will not be surprised at. But if he does not succeed in temporals, he is indefatigable in his spiritual occupations. With him lives, amongst others, that man without guile, little Austin Jenkins.† I am told he is almost adored by his acquaintance; and I dare say, very deservedly. Of the rest I have only to say that they continue as they were when I wrote last." He then asks if the Academy at Liége were still subsisting, and says he has written to Aston—at Liége—who was President of the minor college at Bruges at the time of the suppression; to Elleker, also then at Liége, and to others. These observations indicate that Rev. Mr. Carroll was probably even then thinking of establishing an "Academy" in Maryland, and of drawing teachers for it from among those who had had experience at Liége. (In a letter written later, he does actually make application to this effect). He enquires after his "excellent and noble friends, Lord and Lady Arundel," and the "good old Lord Stourton and his son," with whom Mr. Carroll made the tour of Europe seven or eight years before: regrets not receiving Mr. Plowden's letter from Turin, containing details concerning friends: desires to be remembered to his acquaintance in Italy, from whom he received "such numerous instances of sincere good will," and concludes as follows: "As to myself, I continue as when I wrote last, living with my mother in a retired part of the country, and enjoying great domestic felicity. My brother ‡ resides at Annapolis, our capital, being in public employ there. I still retain the

* James Walton, (a native of Lancashire?) born 1736, entered the Society, 1757: was probably a priest when he came to Maryland with Father Ignatius Matthews in 1766: died at St. Inigoes, 1803. At the time the above was written, he was living at Newtown, St. Mary's Co.

† Austin (or Augustus) Jenkins, born 1747, entered the Society, 1766: was ordained at Liége: came to Maryland in 1774: after a zealous career, died Feb. 2nd, 1800.

‡ Daniel Carroll, referred to in the beginning of this sketch.

same inclination as when I wrote last, to visit my European friends, but have little hopes of bringing it about."

As the establishment at Liége is frequently mentioned in this sketch, or alluded to in the correspondence of Rev. Mr. Carroll and his friends, it would be well to give some account of it. The English novitiate of the Society, originally established at Louvain in 1606 and endowed by the Lady Aloysia de Caravajal of Valladolid, was removed hither in 1614. It received further endowments from George Talbot, afterwards ninth Earl of Shrewsbury, and from Prince Maximilian Duke of Bavaria. The novitiate, however, was removed from Liége to Watton near St. Omer's in 1622, and Liége became exclusively a scholasticate or house of studies for those pursuing their Philosophy and Theology in preparation for ordination in the Society. Here our founder completed his course and became afterwards the preceptor of others. The suppression of the Society in 1773 closed the institution and transferred the property to other hands after possession of it had been held by the Jesuits for more than a century and a half. The Prince Bishop of Liége immediatly restored the house to the late superior, John Howard,* as a place of education for the English Catholic gentry, as well as a seminary for ecclesiastics. Rev. Mr. Howard died in 1783, and was succeeded by Rev. William Strickland, a highly valued friend and correspondent of our founder's, who greatly promoted the success of the institution; so that in 1787 there were one hundred and thirteen scholars. Rev. Mr. Strickland resigned

*This Howard was not of the noble family of that name. His family name was originally Holme. It is needless to add that all the reverend gentlemen mentioned here were members of the Society at the time of the suppression, and all with the exception of Father Howard, lived to rejoin it at its restoration. In 1774, during Mr. Howard's presidency, Mr. Plowden was "Spiritual Prefect" of the Academy. He had been, as stated before, Minister at Bruges, and at the suppression was imprisoned from the 20th September, 1773, to the 25th May, 1774. When released, he visited his friends at Liége, and thence went to England on a short visit, returning to Liége. In 1784, he was tutor to Mr. Weld's sons at Lulworth.

his office in 1790, and repaired to England as Procurator for his brethren, leaving Rev. Marmaduke Stone as his successor. The latter was President both before and after the final emigration to Stonyhurst * in 1794. The removal from Liége was caused by the invasion of that territory by the French troops and its annexation to France: in consequence of which, an end was also put to the long line of Prince Bishops of Liége.

More than a year elapses without the record of any correspondence between Rev. Mr. Carroll and his friends, until May 11th, 1781, when he writes from Rock Creek to his friend Governor Lee of Maryland. This letter—written after Mr. Carroll's return from one of his periodical visits to the Brents in Virginia—and those which follow it to the same person, are interesting on account of the reference made therein to events transpiring at the time. The writer acknowledges the Governor's last favor and now begs that he will cause to be despatched to him at "Mellwood," the family seat of the Digges—mutual relatives it appears of the Lees and Carrolls—a letter for him lying at Annapolis, which he sees advertised in the *Maryland Gazette* of April 26th. He expected to be at Mellwood where his sister Betsy then was, or would be the following week, and adds: "It would be a great addition to the pleasure of my visit to find you there, tho' I much fear the business of the Assembly will confine you at home. The late manœuvres of our enemy show that they understand the business of destruction better than you, but cannot plan so rational a plan of conquest, or permanent advantage at least, as that laid down in your last favour." He then goes on to give an account of the devastation committed by the British naval forces on their ascent of James River, Virginia, as commu-

* Stonyhurst was a foundation made by Thomas Weld, Esq., of Lulworth castle, a member of an ancient and distinguished Catholic house.

nicated to him by several American officers and merchants from Richmond, Petersburg, etc., whom he met at the house of the Brents. He speaks of some bloodthirsty threats made by Philips, the British officer in command, "if America did not in a very short time come into the terms of unconditional surrender." Col. Wm. Brent, Jr., informed him of these threats, and states that the enemy were expected up the "Patowmac." The Virginians were preparing for them there, and the writer adds: "I doubt not but you are taking measures of the same tendency, as far as our defenceless situation will admit.—In my way home, I heard of a sudden revolution in money matter, all old continental money being out of credit. If you can inform me of any method of getting off a small parcel of about four hundred dollars, I shall be obliged to you. I unfortunately exchanged Virginia currency for it the day before. My mother and Molly join me in giving you joy for the birth of another son, and present their best compliments. If Mr. Carroll and lady are still in town, be pleased to assure them of my affectionate regard. I am, with very sincere affection and utmost esteem, my dear sir, your most obedient humble servant, J. Carroll." [The Molly and Betsy referred to in the above were the two unmarried sisters of the writer. Col. Wm. Brent, Jr., was the son of their sister Eleanor, wife of Wm. Brent of Acquia Creek. "Mr. Carroll" was their connection, Charles of Carrollton, then a member of the Maryland Assembly.]

Another letter to Governor Lee, of July 17th, the same year, from "Rock Creek," exhibits that courtliness of expression which flowed so naturally from Mr. Carroll's pen, the counter part doubtless of those graces of manner which belonged to the gentlemen of his time, and which, from his familiarity with the best society in Europe and America, must have been habitual with him, even in his intercourse with the humblest persons. "My dear Sir: The pleasure and happiness of being acquainted with you and of enjoying, as I flatter myself, some share of your esteem, has raised

my credit greatly in this neighborhood. This you will understand from the earnest application made by the bearer of this for a letter in his favour. The young gentleman is son of the late Mr. Richard Beall, and grandson to Col. Sam'l. Beall. I am not acquainted with him personally, but have heard his activity and diligence much commended. The good whiggism of his family is well known to you. He solicits a command in the militia to be raised immediately, and will conduct himself, I dare say from his character, with propriety and credit if he should obtain it. I hope you will convince him that my interest with you is as great as it is supposed here. If you should not, I shall immediately experience a great diminution of the respect now shown me, for I look upon it to be no more than a borrowed lustre darted upon me from some self-shining luminary. I find I have begun my letter on the wrong side of my paper. Your favorite Lord Chesterfield would write it over again rather than send it in its present form: but you will excuse me for many reasons.

"Your brother informed me that you had received some time since a letter from the Pres. of Congress, of which you would send me a copy when at liberty. I shall be very happy to understand from it, when I do see it, that there is any prospect of peace, an honorable one I mean. We are very anxious here to know all the particulars of Gen'l. Wayne's action with Cornwallis. Three of my mother's grandsons [sons of Robert and William Brent] are with the Marquis [Lafayette], and the uncertainty of their fate gives unceasing disquiet to this family. My mother and sisters present their love to Mrs. Lee and respectful compliments to yourself," etc.

The MS. collection of letters before referred to contains also copies of some from Charles Carroll of Carrollton to Gov. Lee, addressed from Doughoragan Manor (spelt by him "Doohoragan"), the ancient seat of the Carrolls and still their homestead. These letters are devoted entirely to

the discusssion of affairs in Europe, and the military situation in America. The first is dated Aug. 4th, 1781. The second was written the following evening, to be sent off by "break of day" in care of "the Express,* Mr. Purdie," who brought the letter to which it is a reply. In anticipation of an attack on Annapolis by the British fleet, the writer says: "I entreat the favour of you to direct my clerk to send up a messenger from the quarter, if the enemy should appear before Annapolis. I intend in that case to come down and join in the common fate and defence of this country." The third, of the 11th August, speaks in this commendatory manner of Gen. Greene: "He has really done wonders, he is a patient persevering General, of the temper and cast of mind peculiarly suited to our situation and affairs; he makes the most of a little force, retires when pressed, and pushes his enemy in turn. I think his campaign hitherto a most brilliant one."

The fourth and last letter recorded of Chas. Carroll's to the Governor, is of the 18th of the same month, and among other things, makes reference to the currency troubles of the time. Paper money had been issued both by the State and by Congress in such quantities as to have become greatly depreciated in value. The General Assembly of Maryland following a similar enactment by Congress, passed in December, 1780, an act declaring that after the 20th March, 1781, all such money should cease to have value or to pass current in the State but that, in the mean time, one dollar of a new emission would be exchanged for every forty dollars of the old. Rev. Mr. Carroll's "four hundred dollars," worth ten dollars when he received them, were therefore when he wrote to Gov. Lee, but waste paper, the period for their redemption having expired.

During 1782, but one letter of Rev. Mr. Carroll's is found

* An official employed by the Legislature in those days to convey messages to absent members.

on record.* It is to his friend Plowden, under date of Feb. 20th: "I have not seen since my last, but often hear from our good friend Molyneux. When I have next the pleasure of meeting him I expect to find him perfectly metamorphosed. Phila. is become a place of the greatest gaiety, the resort of all the rich people in America, and of the French officers serving in this country. M. has been English master to the Chev. Luzerne, and undoubtedly often among the brilliant company at his hotel. Now as you know his natural talents for elegant life and manners, you will judge of his proficiency.

"I observe in your last letter that some events had happened and others were likely to follow that afforded hope to the sanguine, of a re-establishment of the Society: I rejoice indeed at these events, and particularly that it has pleased God to vindicate and make known so publicly the innocence of the poor sufferers in Portugal.† This is a great step towards a complete justification, and with serious people,

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* There is a fragment noted of a previous letter, of the 2d Feb., referring to the recent announcement of the death of one of the writer's former brethren: "F. Wapeler's candor and artless disposition of heart always endeared him to me." William Wapeler, born in Westphalia, 1711, entered the Society in 1728: came to Maryland in 1741: established the mission at Conewago (Adams Co. Pa.) the same year, and that at Lancaster,—since surrendered by the Society—in 1742. His health failing, he returned to Europe in 1748, and was professed, 1749, probably at Ghent, where he took up his residence. He was subsequently sent to Bruges, where Fr. Carroll made his acquaintance, and where he died in September, 1781. The letter of Feb. 20th (above) is taken partly from Rev. Dr. White's letter-book, and partly from Campbell's Sketch, U. S. Cath. Mag. 1844. p. 308.

† The revelations to which the writer refers were those which followed the downfall, in 1777, of the Marquis of Pombal, the cruel and unscrupulous persecutor of the Portuguese Jesuits. The wretched man, shortly after the above letter was written, viz: May 5th, 1782, surrendered to the Eternal Judge the remains of life which the clemency of his sovereign had spared to him. His body remained unentombed until the restoration of the Society in Portugal in 1832,—fifty years after his death, when a Mass was said over it by a member of that religious family which he had first smirched with calumny and then driven from the kingdom. For full details of the persecution, and an account of the proceedings in Paraguay, see a recent work by Rev. Alfred Weld, S. J.: "The Suppression of the Society of Jesus in the Portuguese dominions." London, Burns and Oates, 1877.

might be a sufficient reason to call in question and examine the other scandalous aspersions which were cast upon our dear Society. But I hope nothing beyond this," etc. Here, he comments upon the spirit of despotism among European monarchs, growing side by side with the development of a lawless sentiment among the governed, portents of the revolution which was shortly to shake Europe to its centre. He continues on the subject so dear to his heart, the restoration of the Society, which he nevertheless considers unlikely to occur, because, as he says, it "would be opposed by the united voices of all these plunderers who have enriched themselves with the lands, the furniture of the colleges, the plate and treasure of the churches and parishes." He adds, with that honest indignation at the injuries suffered by his brethren, which—as these are words that pass in all the candor of familiar intercourse between one former member of the Society and another—may well be set in vindication of it against volumes of the loose invective commonly employed on the other side: "I can assure you that one of my strongest inducements to leave Europe was to be removed not only out of sight, but even out of the hearing of those scenes of iniquity, duplicity, and depredation, of which I had heard and seen so much. This long war which has raged between our western continent and your high-minded island, at the same time that it deprived me of the pleasure of hearing from my friends, has at least afforded me the consolation that I have not been mortified with the recital of the rapines, the defamation, and insults, to which those I love best have been exposed." Even the books he reads bring this painful subject before him. "In my retirement here," he says, "I have scarcely any other amusement than reading over and over the few books I have and can borrow from my friends, and amongst others, I have been refreshing my memory by revising Muratori's account of the missions of Paraguay. What a dreadful havoc did irreligion make when it tore up, root and branch, that noble

establishment, the triumph of zeal, of humanity, and Christianity! You will wonder my dear Charles, how I could fall into this long dissertation, but really when I write to you, or think on my friends in Europe, my grief and, I fear, indignation, get the better of every consideration."

Remarks upon other writings, comments on European affairs,—among other things, the disturbances created in England by "that madman, Lord G. Gordon,"—references to friends in England and on the continent, etc., occupy the chief portion of this interesting letter, which is, however, too long to be transcribed in full, at least here. It refers to the then recent surrender of Lord Cornwallis' army: whence the inference that peace between England and America was not remote; and with peace would come greater facility of intercourse between friends by letter. The writer says of the venerable Challoner, whom he supposes then no more: "God has given a great blessing to his labors: some of his writings, and particularly his Catholic Christian, do infinite service here." And indeed this is true at the present day. From the tenor of the following remarks in reference to the condition of the ex-Jesuits in Maryland, it is evident that the writer's comprehensive mind clearly grasped the necessities of the situation, while his zealous spirit chafed at the obstacles which threatened to impede the progress of religion. He thus gives unconscious evidence that he was the man of all others, whom it was proper to choose to regulate the affairs of the Church at this central point of its missionary labor in the States. Another proof of his eminent fitness for the superiority to which he was subsequently called by the suffrages of his clerical brethren is afforded in the same letter, where he speaks in such high terms of the then superior of the clergy, Rev. Mr. Lewis, the same who had excluded Mr. Carroll himself from all share in the revenues of the late Jesuit estates; thus showing that no personal considerations could warp the writer's calm and equable judgment of men: "The clergymen here continue

to live in the old form; it is the effect of habit, and if they could promise themselves immortality, it would be well enough. But I regret that indolence prevents any form of administration being adopted which might tend to secure to posterity a succession of Catholic clergymen and secure to them a comfortable subsistence. I said that the former system of administration (that is every thing being in the power of a superior) continued: but all those checks upon him so wisely provided by our former constitutions"—the writer refers to those of the suppressed Society—"are at an end. It is happy that the present superior is a person free from every selfish view and ambition; but his successor may not [be]; and what is likewise to be feared, the succeeding generation, which will not be trained in the same habits and discipline as the present, will in all probability be infected much more strongly with interested and private views. The system therefore which they will adopt will be less calculated for the public or future benefit than would be agreed to now, if they could be prevailed upon to enter at all into the business."

It will be seen, further on, that these defects in the status of the clergy were remedied in good time, chiefly through the active intervention of Rev. Mr. Carroll himself; and that side by side with the project of an Academy which, it seems probable, already occupied his thoughts, grew up the design of an institution for the training of ecclesiastics, the need of which he so clearly indicates, above.

(*To be continued.*)

THE MISSIONS OF FREDERICK Co., Md.

On the 25th of September, 1865, a Father was sent to take charge of the missions in Frederick Co.

From the first day on which he began his labor the Liberty mission claimed and received much of his attention. The faith had not died out among the people of this mission. To be stirred up and added to was all that was needed. The Copper mines, worked by a goodly number of Irish, turned out to be a fertile field ready to bring forth good fruit in season. A number of Protestants asked for and received instruction; and in due time were all received into the Church. In this way things went on, varied only by the occasional visit of the Archbishop who administered Confirmation, or by the usual happy excitement which ever accompanies first Communion. Four or five years passed away, and the necessity of a new and larger church began to be evident. The old one was in a very dilapidated condition, and day by day gave new signs of its incapacity to seat the growing congregation. With a cheerful and hearty zeal they began the new church, which was dedicated to the worship of Almighty God on the 10th day of June 1871. A few days later the last payment of debt on the church was made.

The following year saw the secular priests in charge of the church and congregation. They, in turn, gave way to our Fathers who now have charge of the mission.

About this time the want of a church in Middletown Valley was sensibly felt. A number of families were in great danger of losing their faith. A new one therefore under happy auspices, was erected, and on the day of its dedication, not one cent of debt remained to be paid. This little mission in the Valley has given a greater proportion

of converts to the Church than any of the other missions. And here it will not be out of place to give, in brief, the incidents which accompanied the conversion of Miss Ezial Shoryer. This poor young girl who had been bed-ridden for eight or ten years, heard that the priest who was building a Catholic church in Middletown, was saying Mass once a month at the residence of Mr. Shorb, and was frequently seen riding near her father's house on sick calls or in performance of other duties. She expressed a wish to see him. The members of her family laughed at her, and turned her wish into ridicule. She however persisted, and obtained a promise from her brother Joseph to call on the Father on the following Sunday. He did so, modestly making his appearance after Mass. The Father heard him and promised to visit his sister on the next day. No little excitement on the part of the family, and among the neighbors, was caused by the expected arrival of the missionary. Much speculation as to what he would do, how he would behave himself, and if he were in any manner like the rest of mankind.

All these and many other notions filled the heads of those simple mountain people on that day. The poor crippled creature who anxiously looked for the priest, was beside herself with joy when he at last arrived. She was bold in telling them all, *that that was the being* she had so often seen in her dreams. She undoubtedly believed in him and the Church that sent him.

A little blue-covered catechism contained all the theology that was necessary, and the Father opened its golden leaves, and instructed the full room for two hours. When he ended all seemed pleased with what had been said. A lesson was then given to the poor invalid who publicly expressed her determination to become a member of our holy Church; and a day was appointed to revisit and continue the instructions. On the day fixed the Father returned, and found that to the three pages given as a lesson, the intelligent

child had added twelve others, which she recited perfectly. She not only knew them by heart, but she also thoroughly understood them. The grace of God seemed to have taken complete possession of her soul. She knew well and understood all that she read, and seemed possessed of a wonderfully strong and deep faith in all that God has taught His Church. Two other visits completed the instructions, and Miss. S. was baptized in presence of her family and many of her friends. Very little more was needed to prepare her for first Communion; and Easter Monday of that year was fixed upon as the happy day. In the mean time the Father promised her some books to read, and kept his word. From one of those books she read to her mother and sister the miraculous cure of a young person on the day of her first Communion; when the Father again saw her, she said to him with much confidence, that she also would be cured on the day of her first Communion. He commended her faith, but advised her to be satisfied with whatever God might be pleased to do. If for His greater glory and her greater good He would certainly cure her. But if the contrary, she must be resigned to suffer on. She would be, she said, perfectly resigned. Day after day brought her nearer to our Lord in holy Communion, and day after day, did she with great faith, redouble her fervent prayers.

On Easter Monday, 14th of April, 1873, at the hour of 10 o'clock, the priest and his penitent were found preparing for the great act. After the absolution, the little table being ready, all her friends and some neighbors entering the room, she received holy Communion with extraordinary devotion.

The Father read the prayers of thanksgiving, after which all except her sister left the room. A short quarter of an hour later, the girl's father, mother, and the priest reentered the room, and found Miss. S. dressed. She appeared to suffer from nervous excitement, and looked very pale. She however declared she was better, and said she could walk

to the door of her room which looked out on the Valley. A chair was placed in the doorway by the Father, and the young girl, in presence of her parents and friends, walked, with some little help, to the door, and looked out on the whole Valley, and saw with much pleasure the pretty little meadow below and the old orchard near it, where years ago, she played with her companions. She by the power and goodness of God was cured. Her mother and sister were afterwards baptized. She herself, two years later, was confirmed in the neat little church in Middletown by the Most Rev. Archbishop Bailey, who after Mass called for the girl and spoke with her. She is very well at present, and by her industry makes an honest living.

The mission of St. Joseph's on the manor has ever been to our Fathers a source of great consolation. Almost all the members of the congregation approach the Sacraments monthly. The small and almost ruined old church has given place to a new and more commodious one. All debt on the new church has long since been paid. In this congregation we have had many converts. A Sodality which comprises nearly all the colored people was established in 1865.

The largest congregation in this county is attached to St. Mary's church, Petersville. There also much consolation has been given to the Fathers by the fervor of the members. The old church built by Fr. McElroy was partially torn down in 1873 and rebuilt. All debt on it has been paid. Schools for the colored children have been established, and are being taught by Miss Eliza Mitchell. The schools are well attended.

A number of Catholic families living in the districts of Urbana and New Market have been for years loudly calling for a church in their section of the country, to meet the immediate and special wants of the rising generation.

A colony of colored people, under the temporal direction of their old patriarch, Ignatius Toodle, purchased a tract of

land in Urbana district, and soon erected a number of dwellings sufficient to justify the inhabitants in giving the place the name of their good and holy leader. Toodlestown, then, is the name. In the heart of the little town stands the school-house, which before the erection of the new church, was used as a chapel. The Sunday Mass prayers, Angelus, Vespers, singing schools and night prayers, with litany of B. V. M. are all conducted by the most intelligent and spiritual man in the community, John Contee. John is a species of deacon, who rings his bell four times on Sundays, for these services; and on week days once for night prayers. During the holy season of Lent they have the exercises proper for that time. During the month of May also, each day has its devotion.

The men and women of Toodlestown often walk to Frederick city, a distance of fifteen miles, in order to go to Confession and Communion. Church-going for them is a labor of love. No extreme heat or cold, rain or snow, can deter them or keep them home on their regular church Sunday.

After a grave consultation with the principal men of both districts, the happy determination of erecting a new church in Urbana was taken. The building, under the happiest auspices, was commenced on the 10th day of February, 1876, and was solemnly dedicated to the worship of Almighty God on the 15th day, and third Sunday, of July of the same year. The last payment of debt on the church is one hundred and twenty-five dollars, which in a few months they hope to pay.

We are often called upon to witness extraordinary workings of divine grace in the souls of those who have been entrusted to our spiritual care. The Fathers employed on these missions experience some privations and a great many consolations.

INDIAN MISSIONS.

MISSION OF THE IMMACULATE CONCEPTION,
FORT WILLIAM, Nov. 22d, 1877.

REVEREND FATHER,
P. C.

I have before me your charming letter from St. Inigoes, dated August 2, 1876, and I have not written to you since. Besides, while I was yet at Wikwemikong, Fr. Nadeau read me these words from a letter of yours: "Tell Fr. Hébert to wipe the rust off his pen." I shall not try to free myself from blame, as I have already defended bad causes enough. Then of what avail were it? You know me of old. The place from which your letter is dated was heretofore known to me by name only. The details you gave regarding St. Inigoes and its surroundings were full of interest to Fr. Choné, Bro. Jenesseaux and myself. But why didn't they get this fine villa for Woodstock some years before? I could have gone thither myself and perhaps have left there dyspepsia and headaches. But 'twas not in the counties that I had to get rid of them. I had to tire them out in my snow-shoe tramps and bark-canoe voyages on Lake Superior. I had to kill them by doses of fat pork and hard-tack —recipe for dyspeptics who live in the midst of comfort. The fact is, dear Father, that my health has greatly improved since my arrival in these missions, especially since I came to Fort William. Since my strength increases, I would have you obtain for me from God's goodness, the grace to spend it all for Him.

I left Wikmemikong in the month of October, 1876, and after a month's stay there, went to Grand-Portage where I spent three months. Grand-Portage was, as you know, a very important trading-post of the Hudson Bay Company. Now there is nothing there but a handful of poor, wretched

Indians. I found, however, the thing for which I came, people who with their savage language, speak pretty pure *odjibee.*

On my return hither, in the last days of February, I remained but a short while. On March 15, Rev. Fr. Du Ranquet and I set out on the grand spring tour. We followed the Pacific railroad as far as the *Rivière aux Anglais.* In the night-time we sought shelter in the "shanties." In them we fell in with men of many nations, Swedes and Norwegians being in the majority.

At *Rivière aux Anglais* we hired two Indian lads to help us carry our baggage—each of us had an altar—and to guide us to Fort Nepigon. It would be a hard task to tell how often we had to shoulder our canoes, how many lakes of all sizes we crossed. The snow was still quite deep, and when it melted under the influence of the noonday suns, our shoes were filled with water. Very often the nights were extremely cold. Our companions falling sick, we had to bear the heavy burdens and drag along the *tobagan.*

After the day's travelling, we had to encamp at nightfall, cut wood for the night, make a fire, cook our supper and finish our breviary, straining our eyes over the fitful light of the camp-fire. More than once the smoke forced tears from our eyes and we might have been taken for saints, if we had not made so many grimaces. 'Twas quite late ere our bed-time came. As we journeyed along during the day, I was often obliged to take off mittens, comforter and cloak; but I lay down to sleep in full rig, cap, mittens and comforter, and even then, I was often forced to get up during the night to put on more fuel. My hardy mentor had but one blanket over him, while I had two; and yet he seemed to bear the cold at least as well as I did. As for the savages, I have often seen them sleeping soundly, though their feet were uncovered. That's what comes from habit!

When we reached Fort Nepigon, we were completely worn out; our clothes even were in rags and we needed some

spare time to remove the marks of our travelling. We were received with open arms by M. Henri de la Ronde, who is in charge of Fort Nepigon. M. de la Ronde is a half-breed. He received a classical education in a Protestant college, to which his father was imprudent enough to send him to make his studies. Being quite young he soon lost his faith; the Protestants wanted him to become a minister. The father, who was a sincere Catholic, heard of what was going on, and deeply angered, at once wrote to bid them send him home. They paid no attention to this order; and then he tried something else: he sent no more money to defray his son's expenses. The consequence was that his son soon returned, not only to his father's house, but also to our holy religion, which he had abandoned only because he did not well know it. To-day his zeal and attachment to the faith are wonderful. Here we found good lodging, a well-cared for table and rest, which enabled us soon to recover strength.

Here also it was that our ministry, properly speaking, began; for scanty, in sooth, were the gleanings left in his harvest-field by the indefatigable Fr. Baxter, who cares for the souls of those dwelling on the railroad line; and between the track and Fort Nepigon we found but a handful of Indians scattered here and there.

At the Fort, however, our painstaking was well repaid, not that there were many at the fort on our arrival, but on the spreading abroad of the news of our coming, the people flocked in from all the villages lying on the banks of Lake Nepigon. This was their first chance of fulfilling their Easter duties, and they earnestly put it to profit. I was greatly edified by their recollection and sincere piety. Poor savages! They have the consolations of religion but once or twice a year, and they know how to appreciate them. They are full of eagerness in these matters. Can it be that the saying, *consueta vilescunt*, is apt even in things of boundless value!

We left Fort Nepigon after ten days' stay. Our clothes, our strength, our provisions, everything was renewed, thanks to the kindheartedness of our host. He gave us also a good *viaticum* and subscribed one hundred dollars for the building of a church at Red Rock, on Lake Helen, not far from Lake Superior. He sent men, besides, to accompany us about twenty miles. The scene at the time of our setting out was one of the most laughable that I have witnessed during my life. Horses, as you are aware, are not known hereabouts. Dogs have to take their place. Accordingly when we were about to start, and the sleds and harness with their many strings of little bells were brought out, all the dogs of the fort began to bark at once, showing, some one told me, their desire to take part in the journey. But the happy privileged ones were to be but eleven, six to draw the sledge of the Reverend Father and five for mine. This preference gave rise to jealousy, and a general battle followed. Those sharing in the fight, barked and howled, and our men shouted until their throats were sore to bring back quiet. 'Twas truly a deafening hub-hub, and in the midst of it I had to turn away and hold my sides.

Peace at length came, and then the dogs that were to draw the sleds were put in harness and arranged in due order. But you don't go to war without paying the costs of it. This was plain in the many marks of biting which these poor dogs bore. To all this, however, they were insensible, and their hurry to be off was shown by their barking, glancing around and pawing the snow.

Finally they were put to the sleds, we bade adieu to the people of the fort, got on our sleds, and Charlie cries out: "Go along, Shoo-fly." We went with an astonishing speed, and as the ice was hard we soon began to describe all kinds of curves, and it was as much as we could do to keep our seats on the sleds; and yet I laughed like a buffoon. We made in a short time, I assure you, the twenty miles between the fort and the place we went to visit,

From the time we left Fort Nepigon until the end of April, we were engaged in the holy ministry among those living on the shores of Lake Nepigon towards the northeast. They are in groups of two, three or more families. These hamlets lie from twenty to fifty miles apart. I noticed among these people a great desire of receiving the Sacraments, and I was edified by their behavior. Nothing, however, especially noteworthy happened save in a place styled *Negondinong*, i. e., String of Islands.

We arrived there towards midday, and were at once told that there was a woman in the village, who had for a long time been dangerously ill. We hastened to her wigwam, and we found in truth that she was very, very weak. From what we were told and what we ourselves saw, we were led to believe that consumption was about to carry her off. She seemed to be in great pain. Rev. Fr. Du Ranquet at once began to hear her confession, the rest of us retiring. After dinner the Rev. Father went again to see her, and as he said nothing of Extreme Unction,—though he did not intend to put it off—she herself said to him: "make haste and give me the last Sacraments, for I feel that I am going." He at once complied with the pious wish of the dying woman, and two or three hours afterwards she died, leaving us little room for doubt as to the happiness in store for her. Does it not seem to you that she had been awaiting the coming of him who could open heaven to her? Thus it is that God watches over those whom He has chosen: *et nemo tollet eos de manu mea.* These plain signs of the loving kindness of God in saving the poor Indian woman, kept us from being as much moved as we would else have been at sight of the wretchedness we witnessed.

When the poor woman had breathed her last (without changing the garments which covered her), they sowed around her what had once been a white woolen blanket, and then left the corpse there covered, stretched out upon some branches in the hut. One of her relatives found some

old planks and nails in a ruined hut near by and managed to patch up something like a coffin. But what about digging a grave? The ground was rocky, still frozen, and they had neither pickaxe nor spade! They succeeded, nevertheless, by means of hatchets and stakes in digging a hole a few feet deep. On the morrow we paid the last rites to the departed, and then laid the mortal remains of the poor Indian in the grave which was already half filled with water. What privation! and yet how full of comfort to see that the one who bore it died the death of the just.

Towards the end of April, Fr. Du Ranquet, my superior, decided on sending me to Red Rock, to give those living there the chance of fulfilling their Easter duties, and also to build there a sorely needed church. Thus the veteran kept for himself the greater share in the toil, and gave but a trifling portion to the recruit. In fact, see what he took for himself: he was to remain five days ministering to these poor and dirty savages, then to start to Lake Long, which was a week's journey from this place; thence he was to go to Pio on Lake Superior, and this by all but impassable roads; thence to Michissicoton; which would keep him away from Fort William until August.

When we separated and I found myself with none but the two Indians he had given me as companions; distant from Red-Rock, whither I was bound, and sparingly supplied with provisions; a feeling, till that moment a stranger to me, strived to gain the mastery in my soul, but vanished when I called to mind the last words of the Rev. Father on leaving me: "May the Angel of the Lord accompany you."

I reached my journey's end six days after leaving my venerable companion. The march was attended with fatigue and danger. As for instance at Lake Helen, a short distance from the Fort belonging to the Hudson Bay Company, at Red Rock. It was then covered over with ice, which the rays of the sun had made very unsafe. We tried to cross

it, carrying with us large stones, to serve in case of need. We had almost put foot on shore, when the ice gave way under one of my companions, and down he went, up to the waist; by the aid of his staff, however, he got out again. Seeing the mishap which had befallen my man, I was more careful. I noticed that the ice over which I was about to go, was here and there speckled, so to say, with black : I struck it with my staff, which pierced it through and through. I cannot say that the sight of this peril made no impression on me. I made many a round to avoid dangerous places, and at last reached land, safe and sound.

On my arrival I found the people of Red Rock well disposed, and delighted to see a missionary among them. At this place which is about a mile from the Fort of the Hudson Bay Company, I passed the greater part of the summer occupied in the erection of a house for the missionaries, as well as of the church of which I said a word above.

I could tell you many things about my labors at Red Rock which I think would interest you. As my letter is however already far too lengthy, I must put off further details to another time.

* * * As regards the Indians,—they are not saints yet, but they are improving both in behavior and in religion. I feel quite sure that you are not unmindful of them in your holy Sacrifices.

* * * Be kind enough to give my respects and my most sincere assurances of love to my dear professors, and to all whom I have had the happiness of knowing at Woodstock. Tell them that I shall not forget them in my poor prayers and in the holy Sacrifice.

As you will see, it is a long time since I began this letter; we are now at December 31st, but I've had to interrupt the writing of it, to go to Grand Portage; whence I returned by boat (the long continuance of mild weather having melted the ice and made almost impracticable the road we usually take in going to Grand Portage). Before travelling, a severe

attack of rheumatism paid me a visit and hasn't yet gone away. The goodness of God enabled me to catch *two white fish*, at Grand Portage; one was a Methodist, the other, a Presbyterian. I instructed and baptized them a few days before my return.

I present to you, Reverend Father, and to your large community, particularly to my old professors, my well-wishes for the new year, which will begin to-morrow.

In union with your holy Sacrifices,

R^ae V^ae inf. in Xto Servus,

J. Hébert, S. J.

Osage Mission, Neosho County, Kansas,
December 31st, 1877.

Reverend Father,

P. C.

During the last six months I visited thrice the Indian Territory. From the Settlements of the Osages and Quawpaws I passed to those of the Kansas, or as they are commonly called, Kaw Indians. The new Reservation allotted to these Indians extends along the left or north bank of the Arkansas river and is about ten miles square. It is irrigated by two fine streams, Beaver and Bear creeks; the soil is excellent; and is well provided with timber, but in spite of all this the Indians dwelling on it are very poor.

I was most kindly received not only by the half-breeds, who are all Catholics, but also by the full-bloods, who though pagans, yet appreciate our holy religion, and constantly ask for Catholic missionaries. I passed St. Ignatius' day among them; and going around with a small Indian boy as my interpreter, I visited their cabins trying to keep up their faith. I baptized about twenty children, and rectified several marriages. At their most earnest request I

said Mass in their presence for the first time in this Reservation, and was really surprised at the piety and fervor they exhibited in attending it.

These poor Indians have neither Catholic schools nor missionaries, and have had none for a very long time; they are entirely under the care of Protestants, like the Osages and Quawpaws. All that we do amongst them is at our risk; for those who now take care of them dislike us, fear our influence over them, and do not wish to see us about them.

I was just leaving the Kaw Reservation, when the principal chief of the nation sent for me. "You are the black-gown," said he, "and I wish that you would try to come here to teach my children, for we do not like the teachers we have now. They do not take care of our children; they do not teach them any thing good; my children seem to be getting worse every day. I wish you to come here, and stay with us, and teach us the ways of the Great Spirit."

I advised the chief to make a petition about this matter and send it in due form to the great father in Washington. He promised that he would do so, and I doubt very much whether the great father will ever take the trouble of looking at it.

But here you might ask me, do you really think, that the Indians are sincere in asking for Catholic missionaries? do you really think, that they have any correct idea of God and religion, and that they care much about saving their souls. From the little knowledge which my dealing with them, for twenty-six years, has procured me, I think that I can answer in the affirmative. The Indians generally, but especially the Osages, are eminently religious in their ways. There are neither materialists nor fatalists amongst them. They all admit the existence of a great Being who is over them, and who is the master of all things; to Him they attribute their origin, and Him they worship as a supreme ruler to whom there is no equal. No vestige of idolatry is

to be found amongst the Osages, or any of the western tribes with which I am acquainted.

The traditions which have been handed down amongst them concerning their origin, are much confused, and have been mixed up with numberless fables not worthy of mention. Their chronology does not extend any further back than the great flood of Noah; and the more we consider their national customs, the more we are inclined to think that these tribes are of Jewish descent. Nay their very language seems to justify such a conclusion. In fact, a very learned Protestant writer, having studied the different languages of these western Indians, tells us, that a majority of them call God by the same name as the Osages use, viz: *Waconta;* which he proves to be nothing else than the ancient word *Jehovah*, gone through several inflections, a very common thing in the history of words.

I am confident that if you could come with me and spend one night out in an Osage town, you would be exceedingly delighted. Well, then, imagine for a few minutes that you are with me. See how the sun has just disappeared on the horizon, which is red and cloudless. The moon is bright and full without obscuring the light that comes from the millions of glittering stars. Do you notice that long line of wigwams and tents, some round like ovens, others oblong like hay stacks, stretching away in two regular rows, and forming as it were a long avenue? See moreover how many other smaller camps branch off in every direction, forming streets and lanes. Well this is an Osage town, and the high and strong palisade which you notice around it is intended for the defence of its inhabitants. Now let us stroll through the place for a short while.

Observe what a number of men, women and children are moving to and fro; they all seem to enjoy themselves. Some are chatting, others laughing, some are dancing, others lying down quietly smoking their calumets. These are playing, and those are eating and drinking. Hear what

a confused sound of different voices arises around you; the noise indeed is great, yet listen carefully, and you will catch the monotonous song that comes from a corner of the town. Let us go nearer; do you perceive that group of young men sitting in a circle, watching intent by a blazing fire? Do you understand what they sing? For over an hour they have been repeating again and again the same tune, in which their voices rise and fall like the moaning of tide on the sea shore, always however keeping the same wild cadence. You certainly wish to know who they are, and what they are singing? They are what the Osages call "*Waconta-chi*" that is *ministers of religion*, or to use a more common name, *medicine-men*. They are repeating three words, namely *Om*, *Ha*, *Hum*. What they mean by these words, they cannot tell you. They are singing a "worship song" which we might call their canonical hours, for every day, at certain stated times, they perform most faithfully this ceremony.

Now, as no one of the Medicine-men can give us an explanation of this rite, I think that we can safely receive that given by Fr. Calamette who, as reported by Chateaubriand in his Genius of Christianity, book 1, chap. 3, says that the Indians of far Thibet by these three words used to signify the three Persons of the Holy Trinity. This Father tells us that the doctrine of the Holy Trinity is known in the East Indies and in Thibet, and he says that the inhabitants of those countries have a kind of a chaplet over which they pronounce the formula *Om*, *Ha*, *Hum*, and that these three words together signify God.

Here I wish you to remark that not only the Osages, but most of the other tribes of this western country use the same song in their worship. How does this come? I can explain it only by supposing that at some very distant period all these nations must have been connected with those of far Thibet, and must have learned the mysteries of our holy religion from some of St. Thomas' disciples.

St. Thomas and his disciples have passed away; the churches which they built have been destroyed, either by time or by pagan intolerance; but the knowledge of the great mysteries of our religion which were engrafted in the heart of poor savages by means of this song outlives all the vicissitudes of time and persecution, and like a rich inheritance has been transmitted through generations to this very day.

But this is not enough. A careful study of the ways of the Osages will compel us to admit that their ancestors must also have been acquainted with the mystery of the Incarnation, passion, and death of the Son of God: and we come to this conclusion by examining their greatest act of worship, namely the sacrifice, which they offer very faithfully every year, just about the time when we are accustomed to celebrate the mysteries of Holy Week.

The Osages from time immemorial were used to sacrifice a bat which they fastened with spread wings to a board, and left there until it was dead. They again cannot give a reason for so doing. I asked many of their Medicine-men to explain to me the meaning of this sacrifice, but I could never get a satisfactory answer. At last one better acquainted with the religious customs of the tribe, told me that in very ancient times *Waconta* or the supreme Being had been most grievously offended by some of the people, and had therefore determined to destroy the whole human race. But after a while He changed his mind; He felt pity for His creatures, and concluded to spare them if they would make amends for their fault. But no creature was big enough to satisfy for the injury done to the supreme Being; and upon this His own son came forward, and offered to make the reparation due to His father. For this reason He came down from heaven, suffered and died. Now, continued this great Medicine-man, our great grandfathers represented by the bat, the son of the supreme Being.

But here you might say, why did the old Osages pick

out such an ugly animal, when there were thousands of better looking birds? The reason seems to have been this; in their rude opinion they thought that no other bird could better typify the two distinct natures of the son of the supreme Being, namely divine and human nature in one person—for we may say that these two natures are represented in the bat which is a flying bird, and a creeping animal at the same time. Moreover, this bat they would fasten to a board with spread wings, and would leave it there till it was dead, representing by this, in some way, the suffering and death of the son of God on the wood of the cross.

However since the Osages came in closer contact with the white people, they felt ashamed of worshipping such a mean animal; and being, it seems, ignorant of the reason why their forefathers had adopted the bat, they substituted for it the sparrow-hawk, which they preferred to all others, as being, in their judgment, the greatest hunter amongst the birds. This, as you see, is a novelty in their worship; yet it does not destroy the conclusion which one naturally will draw, that, namely, the grandfathers of the Osages, and we may say, in truth, of all these western Indians, not only had an idea of the existence of a supreme Being, but also, that from the most remote times they must have been acquainted with the principal mysteries of our holy religion.

But I fear that I am imposing on your patience with my long letter. The reason why I have been so particular upon this subject, is to correct, as far as I can, the idea of some who would make us believe that the Indians are nothing but simple automata, having no idea of God and that consequently there is no use in teaching them religion.

On the first Sunday of August 1876, I had the pleasure of dedicating a new church in honor of our holy Father St. Ignatius, in the town of Neodesha, in Wilson County; and on the first Sunday of September, 1877, I felt very happy also in dedicating another in honor of St. Francis

Xavier, in the town of Cherryvale Montgomery County, some thirty-five miles south west of this Mission. This time again, when the Protestants heard that we were going to build a church, they had a good deal to say about it, and passed resolutions that they would be ahead of us. We did not mind them, and went to work; the result was that our church was the first erected in this town. So we go on fixing new land-marks, which in after times will show that our missionaries were the pioneers of the faith in this beautiful land of Kansas.

PAUL MARY PONZIGLIONE, S. J.

MISSIONARY LABORS.

BOSTON, April, 1878.

REV. AND DEAR FATHER,

P. C.

I now fulfil a promise, which I made some time ago, of giving you an account of our missions from the beginning of the scholastic year.

The first missions of the year, from 29th of September to October 20th, were given at Chicopee Falls, Indian Orchard, and Greenfield, three small towns in the State of Massachusetts. Only two of the Fathers were engaged in this work, and were quite satisfied with the result of their labor for three weeks, that is to say, four thousand Communions and six converts from Protestantism.

ST. JOSEPH'S PROVIDENCE, R. I.—The Fathers began the mission here on Oct. 29th. This congregation was well known to them, as they had already, eighteen months previously, given the Exercises in the same place. Besides, additional interest was attached to these people, since in the meanwhile, their church had been transferred to the Society

by the Rt. Rev. Bishop. The Communions numbered a little under five thousand. Five persons were brought into the Church. Notwithstanding that, at the previous mission, three hundred adults of advanced age had been confirmed, seventy grown persons received the same sacrament. Sometimes when asked why they did not come before, they answered that they had not heard of it. When questioned also concerning their neglect, some replied that they had missed their examination in the old country. Here, as in other places, some hardened sinners were brought to confession by means of notes and visiting cards. A note or card is sent; an interview takes place and a confession is obtained.

WILLIAMSPORT, PA.—The work began here on Nov. 18th, and kept the Fathers occupied for ten days. This beautiful city in the northern part of the romantic Cumberland valley is the centre of the lumber trade for the State. Situated on the chief branch of the Susquehanna, and connected by railroads with the north and west, and by a fine canal and railroad with the south, its trade used to be immense, especially, during the war. The mission was well attended and did much good. The church was not large enough for the crowds that came every night to hear the sermons. Here, as in Providence, the Protestants not only came to the evening services but even during the day, and some to the early morning instructions. This congregation was once under the charge of Fr. Stack whose misconduct in engaging in a lawsuit against the Bishop is too well known. Just before the Fathers arrived a favorable decision had been obtained by him from the county court. It was thought some trouble might arise and hinder the mission. But it now appeared that he had lost his former influence. There were fifteen hundred Communions, and six baptisms. Six or seven persons were left under instruction for baptism. A three day's mission was given to the children. The usual announcements were made concerning it beforehand. The

first day, a Protestant came with two children and said he wanted them to make the mission. He said they had been baptized in the church some four or five years ago, and that he and his wife were about to become Catholics at that time, but the bad example of certain men had kept them back. The children he said, were baptized and should be Catholics. A friendly visit from the superior of the mission and the parish priest overcame his difficulties. He and his wife and two other children were left under the care of the priest for instruction. A sodality was founded at the end of the Exercises.

St. Francis Xavier's, Philadelphia.—This mission was from the 3d to the 18th of December. Results: eight thousand Communions; three years previously there were five thousand. Fourteen persons applied for baptism. A number of grown persons was prepared for first Communion, as was the case in the former mission. More men than women received the holy Communion. The Fathers always encourage the faithful to buy good books and have done a great deal towards circulating that excellent work, "The Faith of our Fathers." At this church a large number was sold. In truth, no work takes better anywhere and gives more satisfaction.

Clinton, Mass.—This mission lasted from Dec. 23d to Jan. 6th. The pastor said that the Fathers would have easy times. Less than two years had passed since the last mission, at which fifteen hundred approached the Sacraments. This time, owing no doubt, to recruits from the neighboring towns, three thousand received the Communion. Two hundred children and a few grown persons were instructed during the Exercises and approached the holy Table for the first time.

St. Mary's, Boston.—The mission lasted for seventeen days. This new church of the Society was dedicated in December. Twelve thousand persons were at Communion during the retreat. Five hundred and twenty grown per-

sons were confirmed; of these, one hundred made the first Communion. It would be far from the truth to think that all these adults so wanting in Sacraments were from this parish; they came from every parish in the city. Thirty Protestants applied for baptism. The sodality membership was greatly increased, and a grand re-union was held at the end of the second week of the Exercises for the men. Here, as in every other mission, a number of marriages was made valid.

St. Vincent's, Baltimore, Md.—From Feb. 3d to 17th. Result: eight thousand Communions: one hundred and forty grown persons approached the holy Table for the first time. The hard cases of this part of the city came in force. The pungy men and others engaged in the oyster trade flocked to the church. The pastor was unwilling to have separate services for the men and the women; he changed his views after a few days, and thus the number of communicants was greatly increased. Fifty persons applied for reception into the Church, of whom thirty-eight were baptized and the rest left under instruction. On the last day the Most Rev. Archbishop administered Confirmation to six hundred and twenty-five persons, five hundred and twenty-five of whom were adults. The number of Protestants received into the Church at this place was a subject of remark. No doubt, many more would have been baptized, if the mission had lasted longer.

St. Fr. Xavier's Church, Baltimore, Md.—The mission for the colored Catholics of Baltimore began in this church on Sexagesima Sunday, Feb. 24th, and closed on Ash Wednesday evening, March 6th. It was conducted by the Rev. Frs. McAtee and Nagle. The solemn high Mass on the opening day was celebrated by Rev. Fr. McAtee. Fr. Nagle delivered the sermon, in which he spoke of the object of the mission, its necessity and advantages. The church was filled with attentive listeners, among whom were many who were not Catholics. Fr. McAtee gave a very instructive

discourse in the evening. The first Mass was celebrated every morning at five o'clock by Fr. Nagle, who at its close gave an instruction lasting from twenty to thirty minutes. Other Masses followed by priests attached to the church, and after the 8.30 A. M. Mass, Fr. Mc Atee gave an instruction to the children preparing for first Communion and Confirmation. This instruction was followed by the blessing of beads, crucifixes, religious pictures, etc. At three o'clock P. M. a second instruction was given to the children by Fr. Mc Atee. At 7.30 P. M. the beads were said, followed by a short instruction of fifteen minutes. Sermons on the great truths of our holy religion were given each evening at eight o'clock by Frs. Mc Atee and Nagle, alternately, Benediction of the Most Blessed Sacrament closing the exercises. Confessions were heard from the first Mass till noon, and from 3 P. M. till a late hour at night.—Many a poor soul that had wandered away from God came back again with repentant heart, after twenty and thirty years spent in sin and spiritual darkness.

The missionary Fathers were assisted in the confessional by the Rev. Fathers of Loyola College and the good, zealous priests of St. Francis.' These latter went through the dark alleys and lanes of the city, and found out and encouraged many to come and assist at the mission. Their labors were blessed in a signal manner; and they had the consolation of seeing many make the mission who had neglected their religious duties for years.

The last of the series of sermons was given by Fr. Nagle, who exhorted his hearers to preserve in their hearts the fruits of the mission and to show forth these fruits in their daily lives.

At five o'clock on Ash Wednesday morning a solemn Mass was sung and the ashes blessed by Fr. Nagle, who discoursed briefly on the ancient custom of the Church in blessing the ashes and sprinkling them on the heads of the

faithful. At half past seven P. M. the Most Rev. Archbishop administered the holy Sacrament of Confirmation to one hundred and fifty persons, eighty-two of whom were adults. At the entrance of the church he was received by the Rev. missionaries, the clergymen of St. Francis,' and the knights of St. Augustine in full uniform. These latter are members of the congregation, and attend in a body all the solemn festivals to the Church. Whilst the Archbishop and clergy walked up the centre aisle, the knights with drawn swords opened line, thus forming an imposing escort and *garde du corps* to the Archbishop.

Previous to conferring the Sacrament of Confirmation, his Grace addressed those about to be confirmed, and complimented the congregation for the earnestness and zeal they had manifested in their endeavor to make the mission profitably; and thanked the Fathers who had conducted it to so happy a termination. At the conclusion of the ceremony of Confirmation, the Archbishop, assisted by Frs. Mc Atee and Nagle, imparted the papal benediction, as is the custom at the close of each mission. This was followed by the Benediction of the Blessed Sacrament, given by the Archbishop.

As he moved down the aisle to the carriage in waiting, the entire congregation arose, whilst the clergy and knights accompanied him. A brass band, whose members are young men belonging to the congregation, discoursed during the while, sweet music. A very noticeable feature of this mission was the introduction of congregational singing. This was brought about through the exertions of Fr. Mc Atee, who in a very few days saw his humble efforts crowned with far greater success than he had anticipated. The congregation was ripe for the happy experiment; and the precision and harmony which were maintained during this exercise, proved but too clearly, what is an acknowledged fact, that colored persons are naturally good musicians. The Archbishop expressed himself highly grat-

ified with the new feature, and earnestly recommended its continuance to the pastor and his good assistants.

The fruits of the mission are summed up as follows by Fr. Walsh, the pastor, in a late letter to Fr. Nagle: 34 adults baptized; 150 confirmed, of whom 83 were adults; 1,700 Communions.

The same letter says: "The congregational singing which was introduced at the mission is a great success. The church is now crowded as it never before was, with colored people."

St. Charles Borromeo, Philadelphia. This mission began March 10th and ended March 28th. Communions, fourteen thousand; Baptisms, twenty-five; grown persons, confirmed, one hundred and seventy; first Communion of adults, sixty. Of the baptized, seven or eight were children of various ages, the offspring of mixed marriages—A fact of not unfrequent occurrence, which shows what dangers mixed marriages occasion, and by which we can estimate the alarming losses the Church meets with on their account.

Paschalville, Philadelphia. March 31st, April 15th. This was an easy mission and came very opportunely after the labors at St. Charles.' There were over one thousand three hundred Communions; thirty grown persons were prepared for Confirmation. Five Protestants were baptized.

Summary of the work from the 29th of September to April 15th. Communions, 56,600; Confirmation of adults, 1,298; first Communions of adults, 452; Baptisms of adults, 156; left under instruction 43.*

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* The above missions were given by Frs. Maguire, McAtee and Morgan, assisted occasionally by some other Father, as was the case in the colored mission.

PARISH WORK AT MILWAUKEE.

MILWAUKEE, WISCONSIN,
April 12th, 1878.

REV. AND DEAR FATHER,
P. C.

Receive my heartfelt thanks for the interesting news you were pleased to send me some time ago. I would have answered your letter sooner, and complied with your request, had time allowed me to fulfil that most pleasing duty. But during my brief experience in the sacred ministry I have found out that the grave responsibility of a pastor requires all his time and attention.

On leaving Woodstock I was sent hither to assist the pastor of St. Gall's. However, at the expiration of two months, viz. last August, I was entrusted with the care of the church of the Holy Name of Jesus. Notwithstanding the heavy duty imposed on me, I took courage, knowing that it was the will of God Who "tempers the wind to the shorn lamb," and I at once entered upon my work. I began by visiting the different families of the widely spread congregation, which numbers about three hundred, some living two or three miles apart, and dispersed throughout the country. Among them I found several who had neglected their religious duties for years, and not a few who had lost the faith entirely, or at least were wavering in the first principles of their religion. Through the mercy of God many of these now lead a most edifying life.

I was also consoled by the conversion of some outside the true fold. As I have frequent intercourse with such during my mission excursions, I neglect no opportunity of doing what I can to prepare their minds and remove all obstacles to the grace of God. I begin by turning the

conversation to religious topics, in order to make them see the necessity of laboring for the salvation of their immortal souls; then I explain the principal points of our holy religion, answer all their objections, remove their doubts, and thus gradually make them acknowledge and renounce their errors. Lately two respectable ladies thus forswore their Spiritualism, and one of them is now a weekly, the other a monthly communicant. During the last two months, I baptized two Lutherans, one Episcopalian, and one infidel who had struggled for a long time against the grace of God. Had I time, a great deal of good could be done among them, but the lukewarm Catholics, who almost exclusively claim my attention, need to be aroused to a sense of their dangerous state.

Let me give you an idea of a pastor's work:—Saturdays and eves of festivals I devote entirely to the confessional. On the following day, I say Mass at half past seven o'clock, hear confessions till ten o'clock, then sing high Mass and preach on the gospel of the day: at two in the afternoon I begin Sunday school, at four, sing vespers and give Benediction of the Blessed Sacrament, and end my day's labors by administering the Sacrament of Baptism.

Speaking of Sunday school reminds me of the great need we have of Catholic schools. I began with forty-five pupils, but, through the blessing of God, the number has increased to one hundred and twenty, most of whom came from the public schools. I found, to my sorrow, that they were extensively patronized by Catholics, who consequently abandoned their religion. To stem the current of infidelity, which grows in Milwaukee every day, and to save our youth from utter shipwreck, a Catholic college is very much needed and greatly desired both by English and German Catholics. A city of one hundred thousand inhabitants can well afford to support such an institution, and they are only too anxious to have one, for they feel the necessity of training their children in the sound principles of a thoroughly Christian education.

About three miles from St. Gall's Church is situated the National House of Milwaukee, an institution for those who were wounded, or who contracted some disease during the late war. Of the nine hundred who are there at present about one-half are Catholics. On Tuesday evenings, I preach a sermon, to which they listen with breathless attention, and then I hear their confessions. Some, having lost a leg in the war, come up limping on one foot; others, whose hands were amputated, place their short stumps on the table for support; others again, who are blind, grope around with a little cane to find the kneeling bench, and all, to my great edification, make a straightforward confession with the greatest devotion, showing by their tears their deep sorrow for their sins. They hail the priest's coming with the greatest joy, and many have told me that they would not leave an institution in which they have so fine an opportunity of attending to the salvation of their souls. On Wednesdays I say Mass for them, at half-past five in summer and at six o'clock in winter, at which time as many as three hundred go to Holy Communion together. The poor fellows get up before the others, pass through the sleeping apartment very quietly, lest they might disturb their companions and be reported to the general, and after performing their devotions with great fervor, they are back with the rest for roll-call.

I next visit the hospital connected with National House. Here much good can be done for those unfortunate ones who are on the brink of eternity, for then our good Lord grants his grace most lavishly; I have already baptized three Protestants on their death-bed. The first was a Predestinarian, and when I encouraged him to have confidence in God, he replied: "I am predestined for hell." "By no means," said I, "and if you follow my advice you will be in heaven." "Impossible," he answered in despair; I insisted, proved to him that God wished all to be saved, but he must believe in Christ his Redeemer, and live according to His

holy teaching. "So then I can be saved," he exclaimed, while his face brightened up, as the light of faith dawned on his soul. I instructed and baptized him, and after giving him Holy Communion, his constant prayer was, Jesus, Mary, and Joseph pray for me; and in these holy sentiments he calmly expired. The second was a Universalist who had no hope beyond the grave. As I approached him one day he asked: "Sir, could you show me what will happen to man after death?" You may easily guess I lost no time in giving the necessary information on that important point; apparently to his satisfaction. Two days after, he was attacked by a violent hemorrhage, and sent for me in great haste. The scales had fallen from his eyes, and I promised to baptize him next morning. "No," he exclaimed, "I may be dead before morning." I complied with his desires. Next morning I went quite early to see him; he was very low, so that I judged it prudent to anoint him. I had scarcely done so when he went to receive the reward of his faith. The third was a Presbyterian, most tenaciously attached to his sectarian convictions. He first received me very coldly, would talk on any topic except religion, and did not want me to trouble him on that point, as he was determined to die in his own belief. I complied, adding however, that it was absolutely necessary for salvation to die in the true Church of Christ, which is essentially one, and telling him to reflect seriously whether he was on the right way that leads to heaven, and then I left him. As he grew weaker in body he became stronger in soul, for grace had done its work. He called for me, and as soon as I came, he begged me to give him instruction in our holy faith; I did so with joy. After being baptized he exclaimed: "What a fool I was not to become a Catholic thirty-five years ago! I knew I was wrong." Before eight days had elapsed he too went to receive the crown of justice.

I was not quite so successful in the case of another soldier, who was also a Universalist. Though he admitted the util-

ity of Baptism, he denied its necessity, maintaining that faith in Christ was sufficient for salvation. Opening his own bible, I read from the third chapter of St. John, and after briefly explaining the words: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God," he acknowledged the necessity of Baptism, frankly confessing that he never understood the text in the same light. I promised to return soon and explain more fully the other important truths of our religion. Meanwhile he began to sink, and as there happened to be a Protestant minister present at the time, he was baptized by him. I arrived next day, and, totally ignorant of what had occurred on the day preceding, I began my instruction, introducing occasionally some consoling remarks, which, I considered, his precarious condition required. But he appeared very sad, dispirited and reticent, notwithstanding my cheering words. Just then a Catholic soldier called me aside and revealed the mystery to me. I returned immediately, determined to do the best I could under these peculiar circumstances, to save a poor soul, ready to appear before its Creator. I finally succeeded in extracting some confession from him, and, hoping that he was in good faith, gave him conditional absolution. Many others there are whose mortal life is drawing to a close, but who are much better disposed.

See, then, how much good can be done here for the glory of God, and how much consolation such scenes afford a missionary; but alas! how sad to think that the laborers are so few, and the harvest so great. Pray the Sacred Hearts of Jesus and Mary, to send more laborers into the vineyard of the Lord, and to grant us the means of establishing a college for the instruction and salvation of the Catholic youth of Milwaukee.

CONSECRATION OF A CHURCH IN CUBA.

(From the *Cartas de Poyanne.*)

SANTI SPIRITUS,* Jan. 5th, 1878.

REV. AND DEAR FATHER,

On the first Sunday of Advent, Dec. 2d, 1877, our new church dedicated to the Immaculate Heart of Mary, was consecrated with great solemnity. The ceremony was performed by the Most Rev. Archbishop of Guatemala, who, driven from his own diocese by the revolutionary government, has taken refuge in Cuba, and is staying at our college of Belen, Havana, and at the request of our Rev'd Fr. Rector, kindly came hither for the above mentioned purpose. The ceremony was attended by a commission of the municipal government, consisting of the Governor, Marshal, Commander in Chief, and other officials, and by a large concourse of people, and was concluded by the celebration of low Mass.

On the following Thursday, Dec. 6th, the Most Blessed Sacrament was transferred, from the sacristy, which was used as a provisional church, to the new church in solemn procession; which, consisting of many of the magistrates and most influential citizens, a body of troops, with bands of music, and various societies, started from the sacristy, paraded the streets of the city and returned to the church, where, after a solemn *Te Deum* and *Salve Regina* had been sung, the Blessed Sacrament was deposited in the Tabernacle.

On the 7th a Pontifical high Mass was sung by the Most Rev. Archbishop, and Fr. P. Aldecon, S. J. preached. After the evening instruction, a statue of our Lady was

* The province of Castile has in the island of Cuba two colleges, one in a small town called Santi Spiritus, the other in Havana. The first has no special name; the second is called the college of Belen (Bethlehem), for having been formerly occupied by Bethelehemites.

carried in procession on the shoulders of the colored people, according to the custom of the Island.

On the 8th, Fr. V. Salinero, S. J. preached at the high Mass; and in the evening, there was another procession and a sermon by Mr. B. Pina, D. D. of the Archbishop's suite. At 10 o'clock A. M. a breakfast attended by the magistrates and principal persons of the city had been served as an official banquet.

On the 9th, Fr. T. Fernandez preached at the solemn high Mass. At the evening service a novena commenced which concluded a week later with another procession; on which occasion the Daughters of Mary who had been prevented by bad weather on the previous occasions, were able to satisfy their pious desire of marching in the procession. It was edifying to see them, about two hundred in number modestly marching, all dressed in white, each bearing in her hand a small image of our Lady. After the evening services of this day our pupils furnished quite an entertainment to a large audience of ladies and gentlemen, by the performance of a comedy.

The new church is of the composite style of architecture, very neat, sufficiently large, and finely ornamented and finished. The cupola and towers will be built later. The Archbishop stayed a week longer to administer Confirmation; and when he departed the authorities granted him and his suite, at the request of the ladies of the city, a free passage by boat and rail.

OBITUARY.

FATHER FERDINAND COOSEMANS.

The Missouri province has lately lost, in Fr. Ferd. Coosemans, one who for many years had been cherished by all her members as a revered and most beloved parent. He was one of those able, kind and most edifying men, that Providence sends from time to time as a choice gift to religious bodies, to be the guide and models of their brethren. Rev. F. Coosemans was born the 5th of Febuary, 1823, in Brussels, Belgium, where he was educated at the College St. Michel of our Society. At the age of nineteen he left his native land for the American missions, entering the novitiate of Florissant Mo., on October the 30th, 1842. From the beginning of his religious career, he was distinguished for piety, discretion, and a ready will to sacrifice himself for the work on which he had entered. His opportunities for study were scanty indeed; but his remarkable talents and the blessing which God granted to the obedient man soon enabled him to teach the high classes, and to render other valuable services in various colleges of Missouri and at Grand Coteau, Louisiana. In 1852, immediately after his ordination, we find him marked in the catalogue engaged in the St. Louis university as director of the students' sodality, president of the Spanish academy, professor of the first Latin and Greek, and the second English and French classes. The next year he was prefect of studies in the same college; but he was soon applied to still more important duties. On Oct. the 2d, 1854, he was made President of St. Joseph's college, Bardstown, Ky., and from that time onward, with the brief interruption of his third year of probation and a few months spent on the missions, he was em-

ployed in governing, being in January, 1859, appointed Rector of the St. Louis university, in 1862, vice-Provincial, and on the 3d of December the first Provincial of Missouri; and after presiding over this province for nine consecutive years, was made Rector of St. Ignatius' college, Chicago, in which capacity he continued to lead a life of great activity, till he was suddenly disabled by a stroke of paralysis, while actually preaching in his church of the Holy Family, in the summer of 1874.

During all the years which he spent in governing, he had been, as far as the duties of his office allowed, a zealous laborer in the ministry, reaping rich fruit in the spiritual harvest. Without being an orator, he spoke with so much unction that he produced a deep impression on all classes of hearers; while, in the direction of souls, especially in religious communities, he inspired the most marked confidence and veneration for his person and his counsels. Severe towards himself, he was a kind father to his inferiors and his penitents, as humble as a child, and as simple in manners as he was venerable in personal appearance. Ever full of confidence in our good Lord, he possessed his soul in peace and holy joy, even when times were most troublesome, thinking only of sanctifying his every action, and drawing all around him nearer to his God, with whom he was at all times intimately united. He was tenderly devout to the Sacred Heart of Jesus, and contributed largely to propagate this devotion in the West, while he personally spent much time before the Blessed Sacrament, where he daily recited the entire divine office on his knees. He was also a loving child of the Blessed Virgin Mary, about whom he managed to introduce at least a few words in every one of his sermons.

When partially paralysed and disabled from active duties during the last four years of his life, he continued to give the greatest edification to all by his spiritual conversation and his cheerful resignation to the divine will; acting mean-

while as spiritual Father and confessor to our own members and some religious communities in Chicago; most happy when his health allowed him to act as chaplain to the little Sisters of the Poor. On the 6th of last February, 1878, while at dinner with the community in St. Ignatius' college, where he had continued to reside, the good Father was suddenly seized with a third attack of paralysis, and after receiving the last Sacraments, he lost his senses to recover them no more. He died quietly on the next day, a few hours after our lamented Pontiff Pius IX, aged fifty-five years and two days.—R. I. P.

Death has taken away from our midst two of our brethren, one a young Father, the other a Scholastic, both highly esteemed for the labors they had undergone, and for the promise which their personal qualities gave of much greater fruit in the future.

FR. JOHN ROVER.

John William Rover was born at Mount Airy in Virginia, Sept. 27th, 1845, and after spending his early years and passing his collegiate course of studies at Washington, entered the novitiate at Frederick, when eighteen years of age. His health was not robust; and when he had spent four years in the novitiate and juniorate, neither the northern climate of Boston, where he taught, nor the milder air of Baltimore, where he continued his course of teaching, succeeded in establishing that robust constitution which is so desirable for the work of the colleges. After three years, therefore, of this work, he was placed in Woodstock, and here he remained during nearly seven years, without any other break than that of vacation time. In the leisure and repose of studies, his health was generally good; and at length towards the close of his sixth year, he happily,

and, to all appearances, in good condition reached that term of his ambition, the priesthood. He was ordained priest, Easter week, 1877. However; the germs of a neglected disease were developing in his system. He was extremely slow in making any account of bodily maladies, and still slower in mentioning them, when that became necessary. The disease had to betray itself, as it did at the beginning of this scholastic year, four months after his ordination. His face became very much emaciated, he was evidently very weak; and though fond of active exercise he abstained from it now through sheer debility. His case had indeed become desperate; and after a few weeks of forced idleness he was sent to Washington to consult an eminent physician. He said Mass there on the first day in St. Aloysius' church and he never said another. That day in the afternoon he was prostrated with a fever, while visiting Trinity church. There he remained an invalid, in a sinking condition during three days, when he was removed to the college infirmary, adjoining. It was seen that he was dying; and he himself, with his own characteristic coolness and imperturbable habit of mind, recognized the fact, and prepared by receiving the Sacraments, in the midst of his religious brethren. His friends and family in consternation, for they had never dreamt of any such contingency as this, visited him, and were overwhelmed with grief. But he, though of a nervous temperament, yet as he had always been in the affairs of life so was he now at the moment of death undisturbed, self-possessed. When in the last hours, that night and the following morning, his consciousness came and left him by turns, the one thing which he asked for in the intervals of self-possession was that the prayers might be repeated and the absolution granted. And when his self-possession left him again, his own prayers continued still aloud, with the tenacity of an old formed habit. He died peacefully on Tuesday, the 23rd of October.

This sketch of his career reveals something of the man.

He seems to have had such control over sentiment and feeling that there was no change to be seen in Fr. Rover—always the same. And this solidity of virtue combined with talents, which were particularly eminent in abstruse mathematics, and with an affability which made him at home with every one, and every one with him, shows what a loss the Society and the province particularly have suffered in this promising young Father, who was just on the point of embarking, well equipped, and finished, into the active life.

MR. JAMES WIER.

The subject of this memoir had a feature altogether in common with the young Father of whom we have just spoken. He did not care either to speak or to think of any thing which affected himself, but quietly suffered and said nothing about it. He was always in his young years reserved and retiring; and this quality elevated by the principle of self-denial in religion made him keep up external appearances and follow community life, when, as the doctor said, it was a wonder how he could be standing on his feet at all. It was an excellent and a most edifying feature in our young brother; only it has cost the province to which he belonged the loss of a future useful member.

He was born at Cincinnati, Aug. 1st, 1852, and studied at our college there. Entering the Society in August 1871, he passed through his novitiate and juniorate, perfecting with religious virtues the character which had won the esteem of professors and school-fellows at college. Reserved as we said before, and almost bashful, he had nevertheless exercised among his fellow-students an influence which he commanded by his earnestness, his steadiness, and his rigid adherence to high principle. And these same qualities allowed to expand and studiously developed by him in a religious atmosphere made of him a solidly virtuous and

agreeably influential young man. He was sent to St. Mary's college, Kansas, where as prefect, professor, president of several societies he held the same even course in a larger sphere; and after a couple of years he was placed in Woodstock, to commence his course of higher studies. Here during a year and a half he was known by his spirit of work, whether at his books or out of doors, by the quiet evenness of his manners, and above all, by his obliging disposition which would make him dispense with any comfort or convenience of his own in behalf of others, and think no more about it. He contracted a very severe cold in the throat, this neglected became grievous, extended down, and affected his lungs: pneumonia and typhoid resulted; not to mention other maladies of which he had said nothing. Being confined to his bed, he received every kindness from superiors and showed all manner of submissive patience in return. A couple of weeks later his mind began to wander, and then it was that the true character of his disease became evident. At times he recovered self-possession during the weeks which followed; and his spirit of patience and obedience was remarkable, so much so, that even when wandering in mind and suffering intensely in body, an order, a word was enough and he obeyed. Fr. Minister said to him on one occasion, when he had been desired to turn over and could not do it: "You must suit yourself." "I don't want to suit myself," he answered, and with a painful, struggling effort turned over on his side, as he had been desired to do. On Friday before Passion Sunday the moment came for a crisis; and a kind Providence so arranged it that he was perfectly tranquil for a long time, and received the last Sacraments, while the whole community assisted. As the day advanced, he sank rapidly, and could not last through the night. After two o'clock in the morning the last moment came, and by a look he asked for absolution. It was conferred, the prayers were recited, and in five minutes he drew his last breath in the Lord.

He was gifted naturally in a special degree with talents

for literature, and his English style was excellent. He was humorous too, and though unobtrusive and retiring was neither slow of speech nor wanting in an abundance of dry wit. His feelings were tender, and the predominant fruit of his character may be said to have been an extraordinary display of the queen of all virtues—charity. Adorned as he was with this combination of natural gifts and spiritual endowments, it is no wonder that we laid him in his grave with a lively sorrow; while the youth who had known him as their prefect, professor and friend, showed in a public and touching manner that his memory remains in benediction with them. May he rest in peace.

APPENDIX.

REQUIEM FOR POPE PIUS IX. IN SHANGHAI.

(*From the North China Daily News, March 4th, 1878.*)

"On Saturday morning last, March 2nd, there was performed at the Cathedral of St. Joseph, in the French Concession, one of those gorgeous and at the same time solemn ceremonies with which the Roman Catholic Church delights to pay a passing tribute to the memory of deceased Popes and Princes—a Requiem Mass, for the quiet or rest of the soul. The death of a Pope of course affords an opportunity for elaborating with more than ordinary splendour the ritual of the service for the dead, and the Requiem that was performed for the repose of the soul of the late Pius IX. far exceeded, we are assured, anything of the kind previously attempted in this part of the world. The prominent part taken by the deceased Pope in the history of the last thirty years, and the vicissitudes that attended his lengthened

reign, coupled with the Revolutions, Reformations, and changes generally which have occurred on the Continent of Europe since his assumption of the Papal authority in June, 1846, have made his name familiar as a household word; and to speak of Pius IX. became at last as though speaking of one personally known. It cannot, therefore, be matter for surprise that the heads of the Romish Church in Shanghai should have resolved to perform for him those ornate funereal rites with which the passing away of Kings and Princes who die in that religious faith, is marked.

For days before the time appointed for the ceremonial, the interior of the Cathedral had been undergoing preparation, and the effect ultimately produced astonished the beholder unused to such adornment. On entering, the first impression was the absence of anything like preponderant gloom; for although black was of course the prevailing colour, it was so relieved by the presence of other colours as to lose much of the depression usually caused by the exhibition of the trappings of woe. Black velvet screens hung from the turn of every arch and drooped for a considerable depth, but the columns were entwined with black and white, while at every vantage point were displayed the Papal arms—the crossed keys, tiara, and shield—and the monogram, "PP. IX." These, being in colours, relieved the deadness of the prevailing sombre hue; and the yellow of the Papal flags which were displayed in different parts of the Cathedral further assisted to relieve the eye. In recesses above the arches were placed, in pairs, tablets containing the dates of the principal epochs of the late Pope's career, from which we gathered the following:—Born, 13th May, 1792; made a priest, 10th April, 1819; bishop, 3rd June, 1827; cardinal, 14th December, 1840; Pope, 16th June, 1846; crowned Pope, 21st June, 1846; returned from exile, 12th April, 1850; gave out the decree of the Immaculate Conception, 8th December, 1854; miraculously preserved from injury from the falling of a scaffold in the church

of St. Agnes, Rome, 7th April, 1855; issued the great Syllabus, 8th December, 1864; canonization of 200 Japanese Christian martyrs, 8th June, 1867; convocation of Vatican Council, 29th June, 1868; proclamation of infallibility, 18th July, 1870; feast of the 18th Centennial of St. Peter, 16th June, 1871; died, 7th Feb., 1878.

In the open space fronting the altar rails was placed a large black catafalque, covered with a canopy and crowned with white ostrich plumes. The catafalque was of three tiers, and on the topmost was what resembled a coffin, the lid of which bore an emblazoned stole and triple crown, the whole being illuminated by about 150 tall candles, singly and in groups of candelabra, producing a splendid effect. Candles were also placed on the high altar, where also preparation had been made for solemn Mass. In front of the organ gallery was suspended a shield, surmounted by a bouquet of Papal flags, the shield bearing the following inscription:—

PIO NONO
PONTIFICI MAXIMO
CERTISSIMO VERITATIS VINDICI
IMMORTALI
EXIMIORVM OPERVM CONDITORI
PARENTALIA
CVM LACRIMIS

Other shields, suspended from the capitals of columns, bore the following inscriptions:—

Pauperes parente, Tutela oppressos, Splendido ecclesiam ornamento, Miro populos exemplo, Una orbavit dies, Effusi in lacrimas, Lugent boni.

Non irruens undique turbo, Non efferata in rabiem, Diutina procella, Sereno intrepidum fronte, Navis concussere ducem, Sed Adversi conflictus, Magnum fecere majorem.

Non si quinos supra octogenos, Viceque a sæculis inaudita,

Integros Petri excessit annos, Orbi tamen visus catholico, Vixisse satis, Pater Pontifex Magister, Sedulus ad exemplum.

Salve anima inclita, Summis recepta sideribus, Immaculatæ quam asseruisti virginis, Fruere triumphis, Præsentique sospites ope Ecclesiam.

Upwards of forty priests, assisted by nearly as many acolytes, thurifers, etc., took part in the service, the Rev. Father Chauvin, S. J., with a deacon and sub-deacon, officiating at the altar during Mass; Father Des Jacques, S. J., directing the entire ceremonial, which was very complicated. The choir was composed of about fifty voices, and was supplemented by a harmonium and violins; while the St. Cecilia brass band, with drums, occupied one of the transept galleries, and after the Gospel and during the offertory played triumphal marches very effectively, the whole being under the direction of Father Basuiau, S. J., who also composed the triumphal marches and other portions of the Requiem. After the Mass, the ceremony of absolution was performed, and this was one of the most striking portions of the service. The whole of the priests—many of them attired in glittering robes of black and gold, the others in less showy raiment—the acolytes and thurifers wearing scarlet and white—entered in procession from both sides of the church—and, followed by their attendants, filed into the altar space within the rails, until they completely filled it; and then, to wailing strains of music, proceeded to perform the final solemnity. Headed by a large silver processional cross, the whole body of priests moved in slow march and took up a position round the catafalque, the band playing a Dead March. Holy water was then used, and amid clouds of incense, the mournful cadence of tolling bells, and subdued harmony, the last solemn rites were performed, and the imposing procession retired in the same order as it advanced.

In a few minutes afterwards the Cathedral was deserted by the immense congregation of foreigners and Chinese, who had filled it in all parts from whence a view of the solemn ceremony could be obtained.

Yesterday afternoon, a *Te Deum* was sung in honor of the new Pope Leo XIII.; and the St. Cecilia band played appropriate selections of music at the beginning and end of the service."

MISSION OF MADURA.

Our Fathers in Madura have much to do because of the smallness of their own number and the greatness of that of the spreaders of Protestantism. With all their earnestness and self-sacrifice they can visit their flocks but once a year, and can then give them but a few days only. For the remaining eleven months, consequently, the faithful are for the most part without a priest to instruct them, to administer the Sacraments, and to help the dying. For many years the Protestants have been hard at work. In the south they have a Normal School for teachers, a sort of Seminary for the forming of native catechists, a large Seminary for native ministers and a vast printing-office for the diffusion of error and calumnies against Catholics, in books as well as in a daily paper. In the southern district alone they have five hundred and ninety native teachers, all carefully formed, and one hundred and forty female teachers for the education of girls. The pupils number twelve thousand three hundred and fifteen. Their enthusiasm in other parts of the mission is of the same stamp; and yet the people of India come to us more willingly, as well on account of their disgust at the coldness and absence of outward pomp in the Protestant worship, as because of the vexations they suffer or see others suffering at the hands of Protestant agents.

Our Fathers are awaiting the arrival of more missionaries in order to undertake the conversion of the pagans. There is a fine harvest, but there are no workmen to gather it in. In the south there are one million four hundred and fifteen thousand six hundred and ninety-eight pagans, to forty-seven thousand seven hundred and seventeen Catholics and fifty-five thousand Protestants. In the north the pagans are even more numerous and the Catholics of smaller number:

there being three million one hundred and forty-six thousand one hundred and nine pagans, forty-seven thousand and seventeen Catholics, and nine thousand six hundred Protestants. In the central district the Catholics number fifty-two thousand nine hundred and eighty-two, the pagans one million two hundred and eighty thousand four hundred and the Turks forty-nine thousand five hundred and ninety-two. In this district alone, therefore, there are one million three hundred and twenty-nine thousand nine hundred and ninety-two to be converted. Each Father of Madura would, according to these figures, have, besides five or six thousand Christians to attend to, two hundred thousand pagans to convert.

In the northern district there are fifty-three churches and one hundred and sixty-four chapels. The Fathers are helped in their work by Religious of various congregations. At Trichinopoly there are native-born Brothers of Our Lady of the Seven Dolors, who take care of orphans and teach school. European nuns of the Congregation of Marie Réparatrice have a very large establishment in the city, containing an orphanage in which they have at present one hundred girls, an hospital, house for catechumens, etc. There is also in Trichinopoly a convent of fifteen Sisters, native-born, of Our Lady of the Seven Dolors, who, besides having a boarding-school in their own home, have a large school for externs in the central part of the city. At the request of the Propaganda, asylums are founding for widows of high caste, who are not allowed to re-marry. The Sisters of St. Ann have undertaken this charge and that of preparing widows for the office of baptizing. We are about to open in their convent a home for destitute pagan women over sixty years of age. The nuns will prepare them for baptism and take care of them till they die, thus imitating the Little Sisters of the Poor.

The Propaganda requires the starting in the Apostolic Vicariates of India of schools like that of the Government,

in which young men may be made able to pass the English University examinations. The college of Nagapatam, the corps of teachers of which is as large as that of a French college, fully answers this demand. In one of the four schools of Trichinopoly similar preparation is made.

In the central district of Marava there are seventeen schools with three hundred and forty-four pupils. The English language is employed in the schools of Dindigul and Madura. The orphanage at Dindigul has at present one hundred occupants, most of whom work in the fields. At Sarougany they have opened a house for catechumens and an hospital in which a great deal of good has been done during the famine. In this district there are thirty-six churches and three hundred and twenty-nine chapels.

In the south there are forty-four churches and forty-three chapels; twenty-six schools attended by seven hundred and eighty-five boys; six schools frequented by one hundred and ninety-seven girls; an orphanage for boys under the care of one of our Fathers; another for girls under the management of the Sisters of the Congregation of Our Lady of the Seven Dolors; a house for catechumens and an hospital for Christians and pagans alike.

We have received from France a pamphlet of 124 pages (lithograph) with the title, "*Grâces et Guérisons Extraordinaires Attribuées à l'intercession des Pères Olivaint, Ducoudray, Caubert, Clerc et de Bengy.*" It contains an account of some thirty most remarkable favors obtained by persons who had invoked the intercession of our martyred brethren. In several cases the attestations of physicians, ecclesiastical superiors, etc. are given in full. We give here one of the briefest, though not one of the most striking of the accounts, that, namely, of the cure of an Augustinian nun at the Hospital of Saint Quentin.

"Through the intercession of Father Olivaint, a miracle was wrought at the Hospital of St. Quentin A religious,

Sister St. John, was seized with a cancer in the stomach. It had reached the throat and prevented her from taking any nourishment. She suffered very much. Mr. Cordier, the physician of the hospital, told the Superior that medicine was no longer of any avail to the sufferer, and that nothing short of a miracle could save her.

"Sister St. John was encouraged by this thought, and addressed herself to Father Olivaint, asking of our good Lord, through his intercession, her cure or her death within eight hours; and the community prayed for the same intention during this time. At the end of eight hours she was wholly cured, and asked to rise.

"The arch-priest was sent for, and, coming immediately, asked Sister St. John whether she felt well enough to chant the *Te Deum.* She intoned it at once, and sang the whole of it, together with the *Magnificat.* On the following day she heard Mass in the chapel and received Holy Communion. She went to the refectory with the rest of the community, as if she had never been sick.

"This event gave rise to much excitement at St. Quentin, and many persons went to see Sister St. John."

VARIA.

Incorporation of Las Vegas College, N. M.—The bill of incorporation, which our Fathers of New Mexico presented to the Legislature of Santa Fé, was an exact copy of that which the Sisters of Loretto and the Christian Brothers presented four years ago to the same Assembly. The petition of the Sisters and Brothers was approved by the Territorial Legislature and afterwards confirmed by Congress in Washington. The Governor of New Mexico put his veto on the bill presented by our Fathers, after it had passed the Legislature by a large majority. The message of the Governor with the veto was published in the last number of

our LETTERS. A few newspapers of the Territory, political organs of Mr. Axtell, followed up the attack on the Society, by adding new calumnies to those which were contained in the insulting message. The old *Monita Secreta* and many other slanders taken from "Pascal's Letters" were published in the *New Mexican* of Santa Fé, and in the *Gaceta* of Las Vegas. The *Revista Catolica*, a weekly paper published by our Fathers in Las Vegas, answered these falsehoods with wit and vigor, but at the same time with prudence. Many other papers published in the territory, as well as in Colorado and other States, congratulated the *Revista Catolica* and eventually defended the rights of our Fathers.

The first result of this storm is a constant increase of pupils in the new College of Las Vegas, for which the bill of incorporation was asked; and besides a large accession to the subscription list of the *Revista Catolica.* The act of incorporation, however, has been annulled at Washington by the Senate Committee on Territories, because, as they said, the act was in violation of section 1889 of the revised statutes, which prohibits the legislative assemblies of Territories from granting private charters or special privileges.

By this act the Fathers were authorized to hold every class of real and personal property, which was made exempt from taxation. It was also provided that the college might make such by-laws and rules for its government as would not be in violation of the constitution and laws of the United States or of the Territory.

Our Fathers of New Mexico are now awaiting more favorable circumstances for proposing the *bill* again to the Legislature, and we cordially wish them success in their next effort to obtain all they need for advancing the greater glory of God.

Marquette's Monument.—"At the fifth annual meeting of the Michigan State Pioneer Society, Rev. Duffield, D. D., one of the members, paid eloquent tribute to the illustrious

missionary, Father James Marquette. Bancroft prophesied that 'the people of the West would build his monument,' and Mr. Duffield said the time for it has come. 'There is only one regret that I should have,' he writes to a friend, 'in the erection of such a monument as Bancroft long since predicted, and that is that it should be built by our Catholic friends alone. Will they not permit us all to unite in it—Michigan, Illinois, Wisconsin and the whole Northwest—and do him honor? the monument to be of the natural rocks in that immediate vicinity, and which have been so long waiting, apparently for a noble purpose.' "

The Lansing (Mich.) *Republican*, of April 30, says: "Rev. George Duffield, of this city, has received a letter from Jas. H. Dormer, of Buffalo, N. Y., in reference to the erection of a monument to Marquette, the great explorer, at Mackinac, near where his grave was recently discovered. It is proposed that an association be formed for erecting this monument, with Senator Ferry as President, and the Governors of Michigan, Wisconsin and Illinois as Vice Presidents, and leading men of all religious denominations in the West as associates. Although Marquette was a Roman Catholic and a Jesuit, geographical discoveries and his personal heroism were conspicuous, and deserve to be remembered. It is said that one thousand dollars have already been pledged in the State of New York, nine-tenths of it by Protestants, for the erection of a suitable monument to the man who is now only remembered in the shadowy pages of history, and in his name being attached to a city, a county, and in part a railroad. It is suggested the latter part of July will be a favorable time to take action at Mackinac relative to the proposed monument, as a greater number of summer visitors are then on the memorable island than at any other period."

D. O. M.